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Biography.

MEMOIR OF REV. GILBERT TENNENT.

THE Rev. GILBERT TENNENT, the subject of this memoir, was born in the county of Armagh, in Ireland, on the 5th day of February, A. D. 1703.

He was the son of the Rev. William Tennent, to whose labours and pious zeal the AMERICAN Church is in no small degree indebted, and of whom therefore a short account shall here be given.

William Tennent had received episcopal ordination in Ireland, and emigrated to this country, with his wife and four sons, Gilbert, William, John and Charles, about the year 1716. Not long after his arrival in America, he made a communication to the Synod of Philadelphia, in which he expressed a desire to relinquish all connexion with the church to which he belonged, and to be received under the care, and as a member of that Synod. His proposal, after being held some time under consideration, was eventually accepted; and his reasons for forsaking the Episcopal church are recorded at length in the minutes of the Synod in the year 1718. It is not known with what presbytery he was at first associated. He spent a short time in the state of New-York, and then, in the year 1721 or 1722, he removed to Bensalem, in Pennsylvania, and was now connected with the Presbytery of Philadelphia. At Bensalem he remained not more than four or five years; for in 1726, it appears that he settled at Neshaminy, about twenty miles north of the city of Philadelphia, where there was then  
a small

a small Presbyterian congregation, of which he became the pastor. Here he established a seminary of learning, which soon received, and was long known by the name of the *Log College*. But however humble its appellation, this institution was the nursery in which many ministers of the gospel were trained up for eminent usefulness and distinguished success. Among these were the four sons of Mr. Tennent himself, who all received their educations under the sole instruction of their father.\* He appears, indeed, never to have had an assistant in his academy, except that his eldest son Gilbert acted in this capacity for a short time, while pursuing his theological studies. The calls for ministerial service were extremely urgent, and all the sons of Mr. Tennent were sent out to preach the gospel as soon as they were qualified for their work. Of these sons, John died in early life, and the others lived to advanced age, and were among the most respectable and useful ministers of their time. Their father had the happiness to see them all employed in the service of the church for several years before his death.—He died and was buried at Neshaminy about the year 1743. He was eminent as a classic scholar. His attainments in science are not so well known, but there is reason to believe they were not so great as his skill in language. His general character appears to have been that of a man of great integrity, simplicity, industry, and piety.

Gilbert Tennent, of whom a more particular account is now to be given, was about thirteen or fourteen years of age, when he came with his father to America. As has already been stated, he received his whole education under his father. His intimate friend, Dr. Finley, and one of the Presidents of New-Jersey College, has left a pretty ample sketch of his life and character; from which, as possessing unquestionable authenticity, copious extracts will be given. These extracts will be distinguished by the marks of quotation, that whatever rests on the Doctor's authority may be seen at once.

‘He began to be seriously concerned for the salvation of his soul when he was about the age of fourteen, and continued so for several years, being often in great agony of spirit, until it pleased God to give him the light of the knowledge of his glory in the face of Jesus Christ.

‘Having begun the study of divinity in those days, while under the conviction that his spiritual state was bad, he durst not persist in it with any view to the ministry; but betook himself to the study of physic for the space of a year, before he was satisfied as to his interest in the Divine favour.

‘After a due course of Presbyterian trials, in which he acquitted himself to the great satisfaction of all concerned, he was licensed to

\* Under Mr. Tennent were educated Messrs. Rowland, Campbell, Lawrence, Beatty, Robinson, and Samuel Blair, with a number of others who were eminently useful and respectable as ministers of the gospel.



to preach the gospel in May, A. D. 1725 ; and was ordained in New-Brunswick, A. D. 1726, in autumn.

‘ His ministrations, for a considerable time at first, were very highly esteemed by all who had the privilege of enjoying them. He was not only the delight of the sober and pious, but loved and honoured even by the profane ; *to whom he was like a very lovely song of one that hath a pleasant voice, and can play well on an instrument :* and his character was as unblemished as any man’s. But it is remarkable, that as soon as God began to bless his ministry to the awakening of secure sinners, and *turning them from darkness to light ;* (the first eminent instance of which was on Staten Island) he then presently lost the good opinion of carnal professors ; his name was loaded with reproaches ; he was charged with blasphemy as assuming the Divine prerogative of being a searcher of hearts, and pretending to know, by seeing a man’s face, whether he would be saved or damned ; the grossest immoralities were imputed to him, and, in a word, *all manner of evil was spoken of him falsely,* for Christ’s sake. But *none of these things* in the least moved him ; *neither did he count his life itself dear to him, that he might finish his course with joy.* He delighted in the cross of Christ far more than in the applause of all mankind ; and cheerfully bore the malignant treatment of sinners.

‘ As to his person, he was taller than the common size, and every way proportionable. His aspect was grave and venerable ; and though at first view he seemed distant and reserved, yet upon nearer acquaintance, he was ever found to be eminently affable, condescending, and communicative. And what greatly endeared his conversation was an openness, and undisguised honesty, at the greatest remove from artifice and dissimulation, which were the abhorrence of his soul while he lived. Besides, he was tender, loving, and compassionate ; kind and agreeable in every relation ; an assured friend to such as he esteemed worthy of his regards : and a common patron to all who he apprehended were injured, or distressed.

‘ He was of a truly public spirit, and seemed to feel the various cases of mankind in general ; but very sensibly partook in all the good or ill, that befell his country : and while he guarded against being unministerially pragmatical, yet so far as he judged it consistent with his character, he warmly interested himself in whatever seemed to contribute to the safety and advantage of this province in particular. He needed no other motive to exert himself, than only to be persuaded, that the matter in question was an important public good ; and in such cases he was much regarded, not only because of his known integrity, but his generous and catholic disposition. For, although he was a great lover of truth, and very zealous for its propagation, yet he was so far above a narrow party spirit, that he loved and honoured all who seemed to have the

root of the matter in them, and made it their business to promote the essentials of religion, though they were, in various points, opposed to his own sentiments.

‘He was, moreover, an example of great fortitude and unshaken resolution. Whatever appeared to him subservient to the advancement of the Redeemer’s kingdom, the salvation of souls, or the common good of mankind, he pursued with spirit; and *what he did, he did it with his might*. If the end seemed to be attainable, great obstructions and difficulties in the way were so far from dispiriting, that they rather animated him in his efforts; nor would he give up the point while one glimpse of hope remained. Hence he accomplished many important matters, which one less determined and enterprising would presently have abandoned as desperate.\* He would go through honour and dishonour, through evil report and good report: and though he had sensibility, with respect to his personal character, as well as other men, yet if preserving it seemed, at any time, to require the omission of duty, or sinful compliances, he readily determined to expose himself to all risks; and if adhering to the will of God should be accounted vile, he resolved he *would yet be more vile*.

‘A great part of his life was a scene of unremitted labour. He studied hard, travelled much, and preached often, while his health and other circumstances permitted. He was *instant, in season, and out of season*; always about his Master’s business. They who have journeyed, or been often with him in company, could not but observe his constant endeavours to do good by his conversation; to introduce some convincing or edifying topics; and his watching for proper occasions for speaking of God; and very faithful was he in warning sinners of their danger, and persuading them to seek salvation in earnest. Thus he plainly showed how much religion was his element, and promoting it the delightful business of his life; how benevolent towards mankind he was, and how precious immortal souls were in his esteem. Every advantage accruing to them, to the interests of religion in general, he reckoned as

\* ‘From among many instances of his firmness and perseverance I shall select only two. First, the New Presbyterian Church in Philadelphia, a large, elegant, and stately fabric, owes its erection to his influence and indefatigable industry, by which he procured the greatest part of the money in benefactions, though the house and burying ground cost some thousands. And notwithstanding he met with various rebuffs, and a rough reception from some; yet he desisted not until he gained his purpose. The other instance was his undertaking a mission to Great Britain and Ireland, in order to solicit benefactions for the College of New-Jersey, of which he was an original and zealous Trustee. In the execution of this, especially at the beginning, he encountered numberless discouragements; yet resolutely persisted in the face of them all, and was finally successful beyond all expectation. His list of benefactions demonstrated the amazing pains and fatigue which the procuring them had cost him; and this too, in an advanced age.’



as clear gain to himself; nor were they *who divide the spoil* ever more joyful than I have known him to be, on occasion of the hopeful conversion of sinners, whether by his own or the ministry of others; and often has his *soul wept in secret places, for the pride and obstinacy of those who refused to be reclaimed.*

‘ His great reading, with his various and long experience of the workings both of grace and corruption in the heart, made him a wise and skilful casuist; who could resolve perplexing exercises of mind with clearness, and *comfort others with those consolations, where-with he himself, in like cases, had been comforted of God.*

‘ He was a faithful attendant on the Judicatures of the church, as is natural for one so anxiously concerned for the interest of religion as he was; and having accurately observed the effects of a lax and negligent government in some churches, he became a more strenuous assertor of due and strict discipline. But, above other things, the purity of the ministry was his care; and therefore, at the hazard of the displeasure of many, and in the face of reproach, he zealously urged every scriptural method, by which carnal and earthly minded men might be kept from entering into it, and men of piety and zeal, as well as learning, introduced.

*(To be continued.)*

## REMARKS ON THE CHARACTER OF JOB, AND THE END OF GOD IN HIS AFFLICTION.

*We have heard of the patience of Job, and seen the end of the Lord.*  
JAMES V. II.

IN sacred biography, Job unquestionably holds a conspicuous place. He was a most eminent servant of God. The different scenes of life through which he passed, were peculiarly interesting and instructive. In his circumstances we find a surprising contrast of prosperity and adversity; and the transition from one to the other was very sudden and extraordinary.

We have no account of Job’s birth or genealogy. It is said, that *he dwelt in the land of Uz, and was a perfect and upright man, one that feared God, and eschewed evil.* By this we are to understand eminent piety, but not sinless perfection. For to suppose sinless perfection, is wholly inconsistent with the general tenor of the Scriptures, and also with his own life. The latter clause, *one that feared God, and eschewed evil*, seems exegetical of *perfect and upright*, and justifies the application of these terms to *all* who fear God and shun evil, or in other words, who are truly pious. In this sense the Psalmist uses the terms; “Mark the perfect man, and behold the upright; for the end of that man is peace.”

That Job was not *merely* a pious man, but *eminently so*, is evident from God’s telling Satan, that there was none like him in the earth; for unquestionably there were other pious men in the earth at that time.

time. But his distinguished piety will appear more fully, as we pursue our remarks on his character and life. God, for purposes infinitely wise and important, gave Satan power over Job and all that he had, his life only excepted. "Behold, he is in thine hand; but save his life." God first gave him power over all that Job had, only reserving his person. "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." This power, Satan instantly improved to the ruin of Job's property and children. In this trying, distressing scene, he manifested astonishing magnanimity, submission and patience. While one messenger with evil tidings pressed hard upon the steps of another, he supported an admirable calmness of mind. When informed, by the last of these messengers, that his ten beloved children were buried in the ruins of the house in which they were cheerfully eating and drinking, he "arose, and rent his mantle, and shaved his head;" not, however, to rave in distraction, but to fall on the ground and worship God. In that hour of keen, inexpressible anguish, he did not complain of the Divine government, or *charge God foolishly*. No, his enlarged, pious mind, was filled with adoring, grateful apprehensions of God, as the benevolent source of all the good things and delightful objects which he had enjoyed, and of which he was then deprived. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Notwithstanding Job sinned not under so great temptation, but manifested such unshaken confidence in God; Satan would not yet be convinced that his religion was not selfish. When God reminded him that Job, in all his severe trials, had retained his integrity, he replied, "Skin for skin; yea, all that a man hath will he give for his life; but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." And God said, "Behold, he is in thine hand; but save his life." Thus permitted, he smote Job with "sores boils from the sole of his foot unto his crown." His afflictions thus increased, seemed quite insupportable; but not a murmuring word dropped from his lips; neither did a rebellious exercise rise in his heart. Submissive and patient, he took a potsherd in his hand, with which to scrape himself, and humbly "sat down among the ashes." His wife, instead of rejoicing to see him thus humble and composed, and encouraging this happy temper, joined with the adversary in tempting him to impatience and sin. She said to him, "Dost thou still retain thine integrity? curse God and die." This was doubtless painful and trying indeed. But still *holding his integrity*, he replied, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Under this pressure of complicated sufferings, through the whole affecting, trying scene, thus far, Job "did not sin with his lips."

But his cup of affliction is not yet full; his sufferings must still be increased, and his faith and patience be more deeply tried. In  
pursuing



pursuing his history, or examining the events of his life, we next find three particular friends visiting him to sympathize with him, and comfort him in his great affliction; but they proved "miserable comforters" indeed. "They sat down on the ground with him seven days and seven nights" without uttering a *word of consolation*. By that time, Job's grief became so great, that he could not suppress it. Consequently, he opened his mouth, and cursed the day of his birth. In *curfing* the day of his birth, we do not consider him innocent. He doubtless sinned. But perhaps there was less intended and implied in his cursing the day of his birth, than is generally supposed. As his friends who visited him, as comforters, had spent so long time with him without saying any thing to console him, and his grief was so extremely great; his meaning might be this: If all that the world can afford be the wretchedness which I experience, and no relief to be obtained even from my most intimate friends; how undesirable my life; and with what deep regret may I justly look back to the inauspicious day of my birth. Hence, he says, "Wherefore is light given to him that is in misery, and life unto the bitter in soul?"

After Job had thus complained in his most painful, compassionate condition, his three friends began to speak in reply. But instead of applying the healing balm to his bleeding wounds, they opened them afresh, and poured in the wormwood and the gall, rather than the oil and the wine. They openly questioned his piety, and intimated that all his sufferings were the consequence of hypocrisy. In this, they evidently went on the groundless supposition, that such great and singular afflictions could not come upon a man of Job's *apparent* piety, if it were *sincere*. This erroneous opinion led them to be more and more pointed in their reproofs, and to censure him still more severely as he continued to insist on his sincerity, and appealed to God as his witness: "Behold, my witness is in heaven, and my record is on high." In sufferings which demanded the sympathy and compassion of every spectator, to receive such treatment as this, even from particular friends, how exceedingly trying and painful! Hence he told them, if they were in his dolorous condition, he would not treat them in such an unfeeling manner: but would strengthen them with his mouth, and the moving of his lips should assuage their grief. This reproof, though both tender and forcible, did not prevent them from continuing to wound Job's feelings and increase his affliction by their *uncharitable* censures.

Those instances in which Job was considered as *self-righteous*, and criminally *boasting* of his own *goodness*, seem rather to be so many efforts to vindicate his character from the unreasonable suggestions and cruel reproaches of his friends. He knew that they had formed an opinion of him, under his affliction, which was very incorrect; hence he endeavoured to correct and counteract this opinion,

ion, and support his integrity. If he had spoken of himself in the same manner in his prosperity, when his piety was not questioned, he might, with much more propriety, have been considered as betraying a self-righteous, boasting spirit. Moreover, Job said nothing more favourable of himself than God had said of him before. God told Satan that "he was a perfect and upright man, and that there was none like him in the earth: one that feared God and eschewed evil." Then why might he not modestly vindicate that excellence of character which God himself had recognized? Why should he not repel the efforts of presumptuous assailants to asperse it, and endeavour to keep the elevated ground on which he was placed?

Though it is not pretended, by these remarks, that Job was wholly free from sin in what he said in defence of his integrity; yet, on the whole, the defence was evidently just, and met Divine approbation. For God accused his friends of folly, in that they had not spoken of him the things that were right, like Job, and directed them to offer a burnt offering, and told them that Job would pray for them, and that he would accept his prayer. Had Job been as much in the wrong, had his sin been as great, as some suppose, it is reasonable to conclude that God would not have spoken of him in so favourable a manner; but would have pointedly reproved him for such open impiety. As to his cursing the day of his birth, as has been hinted, it seems the ebullition of his grief. There is reason to believe, also, that it was the custom of that day, for persons in uncommon suffering and grief, to curse the day, which introduced them into this world of sorrow. Hence Job said, "Let them curse it that curse the day, who are ready to raise up their mourning." Here is evidently an allusion to an ancient custom of employing mourners in times of affliction; and from the expressions, "Let them curse it that curse the day," it appears, that they were in the habit of cursing the birth day of the afflicted. Jeremiah, also, in his sufferings, cursed the day of his birth, in a manner very similar to Job. But Job was not distinguished simply for his submission and patience. These prominent features in his character were united with liberality and kindness to the poor and distressed, a benevolent, forgiving, open, hospitable, honest and faithful temper of mind. "There is none like him in the earth."  
(*To be continued.*)

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## Religious Communications.

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### ON HEARING THE GOSPEL PREACHED.

**W**HILE a great part of mankind are involved in pagan darkness, we, in this highly favoured country, enjoy the clear light of the gospel. For so great and distinguishing a blessing, we can never be sufficiently thankful to the adorable FATHER OF LIGHTS,  
from



from *whom cometh down every good and every perfect gift*. The gospel reveals the method, which God, in his infinite wisdom and grace, hath devised for the recovery of depraved, guilty men to his image and favour. But though the gospel furnishes the means of saving knowledge; yet it does not make all, who hear it preached, *wise unto salvation*. In order that a preached gospel may be profitable to them, who *hear it*, it must be heard in a proper manner. Hence the exhortation of our Saviour, at the close of the parable of the sower, *Take heed, therefore, how ye hear.*" It is the design of the following essay, to illustrate this exhortation of the DIVINE Author of the gospel, by showing *how* people ought to hear the gospel preached, and the importance of their *taking heed how they hear*.

With respect to the *manner* in which the gospel ought to be heard, the following brief observations are submitted to the serious consideration of the reader.

1. People ought to hear the gospel preached, with *solemn and devout attention*. This is necessary, in order to *understand* it. The gospel is of no service to them, who do not understand it. *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart.* But, in order to understand the gospel, people must give serious attention to it. No discourse, however plain and perspicuous, can be understood, by an inattentive, careless hearer. Some hearers let their eyes wander from one object to another, during the time of sermon; others, whose eyes are fixed upon the speaker, let their thoughts run loose, without any serious regard to the matter delivered. Such persons hear as though they heard not. Such hearers, though they may sit in the house of God, Sabbath after Sabbath, under the most plain and faithful gospel-preaching; yet, will know no more of gospel doctrines, than if they had spent so much time in sleep.

The preacher of the gospel should have the undivided attention of all his hearers, during the whole of his discourse. By letting one sentence slip, it is often the case, that the hearer breaks the connexion of the discourse, and renders a great part of what follows unintelligible.

Such is the solemn nature of the gospel, that it demands the serious attention of every hearer. It is a message from God to men. When the preacher faithfully exhibits the truths of the gospel, his hearers should consider what he says, as the word of God. And when God speaks, through whatever medium, it becomes men to attend. When a potent king sends one of his ministers with a royal message to any of his subjects, he expects those subjects will give the same attention, as if he went himself, and spake to them with his own mouth. The faithful preachers of the gospel are *ambassadors for Christ*, Zion's King; and he expects that men should hear their message, with deep attention.

2. People

2. People ought to hear the gospel preached, with pious *interest* and *feeling*. The gospel is not a mere system of speculative truth, like arithmetic. It is not a *cunningly devised fable*, designed merely to entertain the imagination. It is addressed to the *conscience* and the *heart*. Every person, who hears the gospel, is deeply interested in its solemn truths, whether he apprehends it or not. He is the saint or the sinner, who is addressed, and whose character and doom are pointed out. People are apt to hear the gospel as mere spectators. They can see this and the other person to whom it applies; but scarcely reflect that any thing delivered belongs to *themselves*. Whereas, the language of the gospel to each hearer is, *Thou art the man*; thou art the woman, or the child. Every hearer ought to apply the truths and declarations of the gospel to himself; and to feel as deeply interested and concerned, as if he was the only person present, and the whole discourse was addressed particularly to himself.

3. People ought to hear the gospel preached, with *candour*. By candour, is meant, a willingness and sincere desire to know, and improve the *truth*. Prejudice is blind. A person, under the influence of prejudice, may hear the gospel plainly and faithfully preached, during a long life, without being enlightened or convinced. The hearers of the gospel ought to lay their minds open to conviction. They should be willing to hear the truth, let it be ever so contrary to their preconceived opinions, or to the temper and relish of their hearts. People ought to hear the gospel with a sincere desire to know what *the mind and will of God is*. Unless they hear with such a desire, they will misunderstand and wrest the doctrines of the gospel, and remain unconvinced of their truth.

Do we not sometimes meet with persons, who are unwilling to hear certain gospel truths so much as named; and much more, to hear a preacher attempt to illustrate them, to prove them by scripture argument, and to answer the objections brought against them by unbelievers. This is very uncandid. Thus did not the noble Bereans. They received the word with all *readiness of mind*; and so should all the hearers of the gospel.

4. People ought to hear the gospel with approbation. The gospel is *the counsel of God*; and to disapprove it, is the same as to reply against Him. The gospel is a *doctrine according to godliness*; it is a holy system of truths and duties; and ought, therefore, to receive the immediate and cordial approbation of every hearer. No one can feel unfriendly to gospel truth, without feeling unfriendly to Christ. No one can feel friendly towards Christ, who feels unfriendly to what Christ says. Those, therefore, hear the gospel in a very improper manner, who do not cordially approve all its great doctrines.

5. People ought to hear the gospel with *submission*; or, a disposition to obey all its commands. The gospel teaches men, not only



ly what to *believe*, but what to *do*. It points out to men what God requires of them. All, who hear the gospel fully and faithfully preached, have an opportunity to know what their duty is; and, unless they feel willing to do it, they rebel against God. The hearers of the gospel ought not to feel the least desire to be excused from obeying one of the commands of Christ. They should all feel as Paul felt, when he said, *Lord, what wilt thou have me to do?* They should feel unconditional submission to the will and authority of Christ. Hence, St. James says, *Be ye doers of the word, and not hearers only, deceiving your own selves*. Thus, people should hear the gospel with attention, interest, candour, approbation, and submission.

The second thing proposed, is, to show that it is important for people to take heed *how* they hear a preached gospel.

1. This is important, because there is great danger of their hearing it in an improper manner. There is danger that they will not give suitable attention to it. The gospel is preached in but a small part of the world: where it is preached, scarcely half the people come to hear it; and those who do come, are very apt to hear with inattention. They let trifling thoughts occupy their minds, and trifling objects turn off their attention. The minds of most men are as volatile as the wind and as *unstable as water*. But, of those who hear the gospel with some attention, how many there are, who feel so much prejudice against it, as not to give it an impartial and candid hearing? And how few hear it with cordial approbation, and a submissive, obedient temper of heart? Men are all, naturally, unfriendly to the gospel; for they are all naturally evil-doers; and *he that doeth evil, hateth the light, and will not come to the light, lest his deeds should be reproved*. There is the greatest danger, therefore, that people will not hear the gospel in a becoming manner. But,

2. Unless they do hear it as they ought, it will not profit them. The gospel is infinitely beneficial to all, who hear it aright. It is the *power of God and the wisdom of God, unto salvation, to every one that believeth*. The gospel is the means of salvation, to all, who hear it in an attentive, feeling, candid, approving manner. But it will be of no service to those, who treat it, either with negligence, indifference, prejudice, or disapprobation. So far from it, that,

3. Those who hear the gospel in an improper manner, will receive infinite damage from it. A preached gospel increases the guilt of those who do not hear it aright: it serves only to harden their hearts and fit them for destruction. Men always grow worse, if they do not grow better, under the clear light of the gospel. The guilt of men always increases, in proportion to the light and advantages, which they possess and abuse. The guilt and misery of the benighted heathens, who perish, will be inconsiderable, compared with that of those, who have sat under a preached gospel, and  
all

all their lives heard it with impenitent, unbelieving hearts. Hence, Christ told his disciples, when he sent them forth to preach his gospel, "*Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same and say, Even the dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.*" Solemn are the words of that eminent preacher, Paul, to this effect; *We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one, we are the savour of death unto death; and to the other, the savour of life unto life.* Since a preached gospel is attended with such great and lasting effects; since it is the means of saving those who hear it as they ought, and of destroying those who hear it in an unbecoming manner; is it not of the last importance, that all who are favoured with an evangelical preacher, *should take heed how they hear?*

From the preceding observations, we may learn,

1. Why so many, who enjoy the clear light of a preached gospel, grow up in profound ignorance of the gospel system. That this is the case, has been too often seen and lamented by many of the faithful servants of Christ. It is not uncommon to find those, who, Sabbath after Sabbath, hear faithful ministers of Christ preach, unable to answer some of the plainest questions in divinity, and ignorant of some of the very *first principles of the oracles of God.* The reason is, they have heard the everlasting gospel all their lives with careless inattention, heedless indifference, and blind prejudice. How often have sinners, in a time of awakening, confessed this with sorrow and shame.

2. We may learn, from what hath been advanced, that a minister may be a *faithful*, and, at the same time, an *unsuccessful* preacher of the gospel. Faithful preachers are commonly more or less successful; but not always. Sometimes the plain and faithful preachers of the gospel have long laboured, apparently in vain, and *spent their strength for nought.* The reason was, their people did not take heed how they heard. As much depends upon the hearers, as upon the preachers of the gospel. No preacher can profit his hearers, unless they will attend and hear with candour and singleness of heart. The more faithful a minister is, the more explicitly and pungently he declares all the *counsel of God*, the more his ministrations will stupify and harden his hearers, unless they take heed *how* they hear.

3. It appears, in the light of this subject, that those, who hear the gospel of Christ faithfully preached, are of all men in the most critical and solemn situation. They enjoy the means of saving knowledge. If they hear as they may and ought, they will become  
wise



*wise unto salvation.* The kingdom of heaven is brought nigh unto them. But if they will not hear, so as to profit, they will incur vast guilt and unutterable misery. They are fitting fast for heaven or hell. How solemn and critical, then, is their situation! Of all the creatures of God, they have the greatest reason to awake out of sleep, and attend to the things which belong to their everlasting peace. PHILANDER.

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ON THE DECEITFULNESS OF THE HUMAN HEART, WITH REFERENCE TO PLEASURE OR HAPPINESS.

HAPPINESS is an object which all have in view; and which they pursue, in one way or other, with great ardency and unwearied perseverance: Their expectation is "on tip-toe," that substantial good and satisfactory enjoyment is, almost, within their reach; and with redoubled speed they press forward in their pursuit of it. But, alas, how generally do they meet with disappointment! They eagerly grasp at an imagined substance; but are mocked by a fleeting shadow, an unsubstantial phantom. There is nothing, about which mankind are more generally deceived, than about the nature of true and permanent happiness, and the means by which it is to be secured. Imagination is ardent and lively in depicting happiness, in the most vivid and dazzling colours; is perpetually on the stretch to devise means by which it may be obtained, and every nerve of the body is on the strain, to carry those means into effect. Thus do mankind seek, but how seldom do they find! Is not the reward of all their inventions and pursuits, the sadness of disappointment? Do they not generally find, by painful experience, that "all is vanity and vexation of spirit?"

As there are many, who promise themselves much happiness in the pursuit of vain amusements and sensual indulgencies, our remarks will relate, principally, to this subject.

To many, how fascinating are the allurements of the card table? Behold! beings endowed with a rational nature and destined to a future and endless state of existence; possessed of minds, capable of the most sublime, refined and glorious contemplations; capable of deriving the most exalted and satisfying pleasures, and even joys unspeakable and full of glory, from contemplating the greatness, the resplendent beauties and matchless perfections of the eternal God; from contemplating the wonders and the grandeur of the works of creation, the astonishing scenes of divine providence, and the ineffable riches of divine love and grace. Behold! beings formed for an endless progression in knowledge, and in happiness or misery, to whom but a very short period of time is allotted to make preparation for the enjoyment of that happiness,

piness, or avoiding that misery; beings, who are addressed and urged by motives and considerations the most tremendous and interesting, the most cogent and alluring, *immediately* to attend to the concerns of futurity; and to be up and doing, with all their might, whatsoever their hands find to do, that they might secure the favour and friendship of God in this world, and the everlasting enjoyment of him in the world to come.—Reader! contemplate a group of such beings as these, seated at a gambling table, with minds powerfully arrested by pieces of pasteboard, ornamented with spots and impressions of different shapes and colours. See! with what intenseness every eye is fixed upon them. Behold, the various passions of the soul strongly depicted on every countenance! Hear their conversation! How perfectly does it agree with the language of pagans! *Chance, luck and fate* are the *deities*, which preside over the game: and on their nod, the decision of the mighty contest depends! But the providence of God, that providence which extends to, and governs all events, is apparently excluded from the minds and creed of these *devotional Christians*!

How powerfully does this practice tend to remove that reverence from the mind, which ought always to be entertained of the providence of God, and of his holy and awful presence! What is called *chance*, in the turning up of a card, is the effect of *immediate and divine superintendency*. It is the great God of providence, who always decides what card shall be turned up a trump; but how thoughtlessly, and with what irreverence, do vain and trifling mortals make an appeal to this great and glorious Being for a decision with respect to such an event! Should it be said that no such an appeal is made; that nothing is referred to the decision of the God of providence; let it be asked, to whom, then, or to what, is the decision referred? To chance or luck? But is not chance or luck a kind of imaginary deity? Of course, is not such a reference a species of *idolatry*? “The lot is cast into the lap, but the whole disposing thereof is of the Lord.” God’s providence superintends, and rules all things. Let none then substitute chance or luck for the providence of God, or talk about this imaginary something in opposition to that providence, as they would avoid the crime of *atheistic idolatry*.

Aside from this bad and dangerous tendency of the practice of gaming, how often does it prove the fruitful source of angry passions, of warm and indecent disputations, of implacable enmities, of bitter cursings and horrid execrations! How many have been reduced to poverty, and a state of agonizing distress and desperation of mind, from the pursuit of this enticing and sinful practice! and who, from despair, have been hurried headlong and unprepared into the unfathomable abyss of eternity, by the horrid crime of suicide! Yet, how many, alas! resort to the gaming table in quest of happiness, in pursuit of pleasure! In this practice, how

much



much precious, precious time is consumed, wasted, murdered; to find enjoyment! Miserable and wretched indeed must be *their* situation, who can find no better resource of happiness than this. How astonishing must be the delusion of such votaries of pleasure! How great the deceitfulness and depravity of their hearts!

However the above remarks have been made with more immediate application to *gambling*, it is not designed that the application should be made, exclusively, to that practice, but in no small degree, to *card playing, considered as an amusement*. It is believed that some, if not most of the arguments, which may reasonably be employed against the *former practice*, as evil, and incompetent to procure happiness, may reasonably be employed against the *latter practice*.

In connexion with this "pleasure of sin," that of excessive drinking of ardent spirits may, with propriety, be considered. By excessive drinking is meant the consumption of spirituous liquors, whether the quantity be more or less, when the object is not *utility*, but the *gratification of the sense of taste*. As the drinking of such liquors *in company*, and at certain places of resort, has, with *bachanals* in general, the highest claim to happiness or pleasure, our remarks will more particularly relate to *that mode* of drinking, to the things connected with it, and some of the consequences thence resulting.

The object of those, who are mighty to drink strong drink, it is presumed, is happiness. Nor will it be denied, that in drinking with the drunken, they realize, in some sense and in some degree, the object of their pursuit. That sense, which is common to them and the brute, is gratified. But the thirsty hart drinks from the cooling brook with a more exquisite relish, and realizes higher enjoyment, than intemperate men ever experienced, in drinking the wine when it is red, when it sheweth its colour in the cup, and moveth itself aright. Glorious attainment! to rank with the beast that perisheth, or rather to hold an inferior rank, in point of pleasure and enjoyment!

That reasonable beings, who might realize pleasures unspeakable, and joys sublime and full of glory, from drinking of the "pure river of the water of life," should imagine that any enjoyment, worth the pursuit, is to be derived from excessive drinking of ardent spirits, can be accounted for on no other consideration, than that their hearts are deceitful above all things, and desperately wicked. But let it be admitted that this practice does *really* impart much *present* satisfaction and enjoyment, yet how momentary is the continuance, and how evil the consequences! In proportion to the measure or degree of this sensual indulgence, are the consequent pains and sufferings. "Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath *redness* of eyes? They that tarry long at the

the wine ; they that go to seek mixed wine ;" *mixed spirits*. Such intemperance in the end "biteth like a serpent, and stingeth like an adder;" and the subjects of it are like those "who lie down in the midst of the sea, or as those who lie on the top of a mast." The distressing and wretched consequences of intemperance in drinking ardent spirits a thousand times more than counterbalance all the pleasure or enjoyment which is derived from it. Let the aching head, the distressful nausea, the loss of time, the sacrifice of property, of reputation, health and reason, in connexion with the grief and anguish occasioned to families and friends, arising from the intemperate use of spirituous liquors, be put in the balance against the low and sordid pleasure resulting from that practice, and how unspeakably great would be their preponderance ! The momentary gratification, arising from this shameful practice, would be no more in the balance of truth, to countervail the evils which result from it, than the lightest down or feather poised against talents of lead.

But this picture, if it may be called a *picture*, is not yet sufficiently examined. It possesses a kind of *animation* and *spirit*, if the expression be allowable, which adds not much to its beauty or reputation. By intemperance in drinking, vigour is added to the passions, and a wonderful fluency is often communicated to the tongue. How often are the unhallowed passions so excited, as to find vent in angry, boisterous and threatening language ; in horrid oaths and execrations, and in "smiting with the fist of wickedness !" Or at *least*, do they not give currency to tattling, slander, scurrilous language, foolish talking and jesting, boasting of great and mighty achievements, laying wages for money, or for "that which is *not bread*," &c.

But the intoxicating draught is sometimes productive of different effects. The subjects of it become fluent in conversation on the sacred theme of religion. Although in their sober moments such characters seldom, if ever, open their mouths on this interesting and solemn subject, yet now it obtains the ready service of their tongues. They become wiser than their teachers ; nor are there any difficulties or mysteries in the sublime science of theology, which they cannot comprehend with ease, and with facility explain and illustrate. They can discover in the public performances of their religious instructors, the *grosslest contradictions*, which, to men of sober, sound and reflecting minds, appear perfectly *rational and consistent* ! They can with much ease transform all the lovely beauties of vital religion and experimental godliness into enthusiasm, superstition and hypocrisy, and with a zeal, bordering on madness, declaim against them. Having thus exhibited the depth of their knowledge, the acuteness of their discernment, their attachment to religion, and the powers of their eloquence, they *devoutly* conclude, with an *oath*, and with a *slaggering step*, that  
it



it is best for people to be *steady*, and *rational*, and *moral* in their conduct!

*Such, with many, are the "pursuits of pleasure!"* To what a depth of degradation is their nature sunk! How astonishing is it that men, capacitated for the most refined and solid pleasure and enjoyment; capable of holding converse with angels of light; of enjoying fellowship with the great Emmanuel, and of maintaining communion with that high and holy One, who inhabiteth eternity—How astonishing is it, that men, thus capacitated, should wallow in the mire of sensuality, drink of troubled and polluted streams, hold alliance with infamy, and court everlasting shame and contempt! Wonder, O heavens, and be astonished, O earth, at folly and perverseness like this! Lord, what is man! what is man! How is the gold become dim, and the most fine gold changed! Surely the heart is deceitful above all things, and desperately wicked.

A few cursory observations will now be made on the deceitfulness of the heart, with relation to happiness, as arising from several other sources. What but a heart deceitful above all things can promise substantial happiness and satisfactory enjoyment from worldly riches and honours; from pride, and from "the giddy mazes of the fantastic dance!" From the possession and enjoyment of these things, much happiness is *promised*; but how little is *realized*! Does wealth satisfy the cravings of the avaricious mind; or impart happiness to the immortal soul? Let the greedy worldling answer the question. If he will answer it fairly and truly, he will say, No. He will frankly confess that real enjoyment, instead of increasing, suffers diminution as his stores accumulate; that as he advances in wealth, his eagerness to grasp at more, acquires strength, and becomes more painfully restless, and that this is attended with a thousand vexations and peace-disturbing cares. But yet how preposterous! he still looks for happiness, and with much confidence expects, that, ere long, he shall realize it, and to a high degree, from this deceitful and vexatious source!

Does worldly honour confer any real good or happiness? Let the ambitious and restless demagogue, who by flattery and deceit has ascended to the summit of that slippery mount, answer the question. If he will but answer it fairly and truly, he will say, with a sigh, "vanity and vexation of spirit. All this availeth me nothing, while I see Mordecai sitting in the king's gate."

Do the amusements of the assembly or ball-room satisfy the desires of the immortal mind, or impart any real and satisfactory enjoyment? O, ye sons and daughters of dissipation and mirth! know ye not by experience, that in the midst of your *gaiety*, *mirth* and *laughter*, your hearts are often *sad*? that all your joys are of the tumultuary kind, and like the "crackling of thorns under a pot," which make a momentary blaze, and then expire. In the midst of your brightest festive scenes, when a serious thought obtrudes upon

your minds, does not conscience disturb you, despoil you of your glee, and infix a torturing sting in your hearts? After the close of such scenes, do you not often experience painful reflections, and find an uneasy pillow? And how often does the following day witness your languor, depression, and incapacity for a suitable discharge of its appropriate duties! But notwithstanding the flattering prospects of pleasure, as presented to view by objects of time and sense, seldom or never fail to disappoint the expectations of the pursuer, yet, such is the deceitfulness of the heart, that expectation is kept alive, and the pursuit is, with great eagerness, continued. And, alas! how often is it continued till death brings it to a period, and all the horrors of a distressful eternity destroy every delusive hope, and blast every vain and flattering expectation!

Since from the sources, which we have been considering, the streams of rational, refined and satisfactory happiness are not to be derived, let it be our object to seek for this great good, where *only* it is to be found, in God, in his word, and in doing the things which he says. Let the love of God inspire our souls, and under the influence of this love, let us do all things to the divine glory, shunning the "very appearance of evil." This is the only *successful pursuit* of happiness, of that happiness which is clear as the river of God, pure as the light, bright as the wings of angels, boundless as our vast desires, and lasting as eternity.

O my soul! gather not thou with the wicked: unto their assembly, mine honour, be not thou united. Let *this* be our fixed and immoveable determination. And by precept and example let us do every thing in our power, to discountenance and suppress that ensnaring, injurious and sinful practice, *gambling*. In every proper way, let us exert ourselves to break up the *haunts* of intemperance, carousing, and all seductive and dissipating amusements: and to promote a spirit of seriousness, reverence of the Deity, and a sacred regard to religious and civil institutions, in ourselves and others. To the best of purposes let us devote our talents, and spend our invaluable precious time; nor suffer any portion of it to be squandered away in idleness, in dissipation and in vice. In our social visits and friendly intercourse with each other, let us carefully avoid "all foolish talking and jesting, which are not convenient," and observe that gravity and decorum in our conversation, which may minister grace unto the hearers. Nor let us be unmindful to say something for Christ, something relative to the concerns of the soul, by which we may mutually "provoke each other to love and good works." Thus let all be up and doing whatsoever their hands find to do.

How vast are the considerations, which urge and press all to observe and do these things! Time flies, heaven invites, hell threatens. All things around us call, in language most impressive, for our awakened attention. O then let us hearken; let us know and



do the things which belong to our everlasting peace and happiness. If already we have not made our peace with God, not a moment is to be lost in this great concern. Everlasting life, or everlasting death, may depend on the present instant. Who knows but we may now be hanging over the bottomless pit of ruin, not only by a *slender* thread, but a thread, which is now *snapping* asunder! And yet can we be still secure; feel no alarm, no solicitude about our awful situation! What madness, then, must be in our hearts! O God of mercy and of power! reach down thine omnipotent arm, and for thy great name's sake, snatch sinners, who are ready to perish, as brands from the burning.

SILAS.

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For the Massachusetts Missionary Magazine.

MESSRS. EDITORS,

HAVING been somewhat acquainted with the churches in the new settlements, I have seen reason to lament, that, in many instances, they are not furnished with suitable articles of faith and practice; and in some instances they have none. As the Missionaries have not always prepared articles beforehand, they have been obliged, at the time of organizing a church, to form them in haste. Different Missionaries have adopted different articles, and so has the same Missionary at different times. It is obvious to every one, who is acquainted with the subject, that every church should be furnished with distinguishing, well arranged and well expressed articles, both of faith and practice, as well as with a covenant. It is very desirable that all the Missionaries should adopt substantially, if not verbally, the same articles. And might it not be expedient for a Missionary Society to put into the hands of its Missionaries such articles as they believe and approve? I have taken some pains to form a correct confession of faith and practice. And in view of the facts just stated, I have been induced to send you a copy. I can, by no means, suppose that all, even of those who are found in the faith, will fully approve these articles. Nor do I imagine that they are the best that can be formed. My object, in desiring them to be published, is to awaken the attention of those who are concerned to the subject. But they are cheerfully submitted to your disposal.

SERAIAH.

*Articles of Faith.*

1. There is one, and but one God, who is the Creator, Preserver and Governor of all, and possesses every natural and moral perfection.
2. The holy Bible was written by men divinely inspired, and is a perfect rule of faith and practice.

3. God

3. God exists in three persons, the Father, the Son, and the Holy Spirit, and these three are one; the same in essence and equal in every divine perfection.

4. God hath foreordained whatsoever comes to pass.

5. God created Adam perfectly holy, and made him the representative of all his posterity.

6. By Adam's fall all his posterity are born wholly depraved; and they are justly liable to endless punishment.

7. The Lord Jesus Christ, who is God and man, hath, by his death, made an atonement for the sin of the world.

8. God hath purposed to apply the atonement to those only, who were predestinated to be holy and to be heirs of eternal glory.

9. The foundation of the elect's acceptance with God is Jesus Christ, in whom they become interested by faith alone.

10. To exercise any gracious affection, a sinner must be renewed by the power and grace of the Holy Spirit.

11. God hath covenanted to bring all the elect to his heavenly kingdom.

12. The church ought to require a credible profession of holy love of all whom they receive to their communion.

13. Adult believers, who have not been baptized, and the children of professing believers are the proper subjects of baptism.

14. God hath appointed a day in which he will judge the world in righteousness by Jesus Christ, who will then receive the righteous to endless happiness, and sentence the wicked to endless punishment.

#### *Articles of Practice.*

1. A church consists of a number of visible saints, united and bound by a covenant to walk together according to the Scriptures.

2. The members of a church are bound to watch over each other with great care and tenderness; and to admonish, reprove, and discipline such as trespass.

3. Heresy and unchristian conduct are trespasses against the church.

4. A church has a right to determine what is heresy and unchristian conduct.

5. None ought to bring a complaint against a member before the church, unless they think there is ground of complaint, and evidence of the offence; nor until they have taken the private methods to convince and reclaim him.

6. A church ought not to receive a complaint against a member, unless it be brought by two, or three, who testify that the private methods to reclaim him have been taken, and that he will not hear them, and that he ought to be called to an account by the church.

7. The



7. The church ought to excommunicate every member, who persists in heresy, or unchristian conduct, after dealing with him according to the Scriptures.

8. An excommunicated person may not be restored, but upon a public confession of his sin, a profession of repentance, and a reformation of his conduct.

9. A church ought to direct in singing the praises of God.

10. It is expedient for a church to obtain the advice and judgment of other churches in important and difficult cases,

#### *The Covenant of a Church.*

You do now, in the presence of the heart-searching God, and before angels and men, choose the Lord Jehovah to be your God and portion, and you heartily receive the Lord Jesus Christ for your Redeemer and Saviour, and the Holy Spirit for your teacher and sanctifier. You do wholly renounce the service of Satan, and you covenant to yield an universal obedience to all the divine commandments. You do submit yourself to the government of Christ in his church, and to the regular administration of it in this church. You do covenant to attend the worship and the ordinances of the gospel with this church, so long as God continues you in this place. And you promise to be accountable to this church as long as you live, unless you be regularly released from your relation to this particular church. This you promise.

We do now receive you into our communion, and covenant to watch over you with all Christian tenderness, treating you in love as a member of the body of Christ, who is head over all things to the church. Amen.

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### THE PREVALENCE OF ARDENT PRAYER.

GOOD men are devout. Prayer is an appointment of Heaven ; it is the mean of earthly felicity. Deity is moved by our prayers in proportion to their ardor and perseverance. The softest whisper, the feeblest desire, the faintest wish of a devout soul, has a corresponding effect. More powerful is a fervent address. Impassioned, importunate, persevering prayer will reach the ear of God. Prayer, animated with holy zeal, supported by perseverance, obtains at the throne of grace all it seeks. In view of such prayers, God saith to the supplicant, "open thy mouth wide, and I will fill it ;" "enlarge thy requests, multiply thy desires, and I will satisfy them all." He says more ; "command ye me." "Let it be according to thy word," when thou prayest in this manner.

Numerous facts, as well as texts of Scripture, confirm this idea of such prayer. A woman of Canaan cried unto Jesus Christ, saying,  
"Have

"Have mercy on me, O Lord, thou son of David, my daughter, is grievously vexed with a demon. And he answered her *not a word*." He took no notice of her. Then came she and worshipped him, saying, "Lord, help me." He replied, It is not meet to give the children's bread to dogs. "She said, *Truth*, Lord; yet the dogs eat the *crumbs*, which fall from their master's table." Then Jesus answered, "O woman, great is thy faith; be it unto thee, even as thou *wilt*." "Desire what you will, and it shall be granted you." Her daughter was healed that hour.

A certain widow went to an unjust judge, saying, "Avenge me of mine adversary." And he would not for a while, yet afterward he said, because this widow *troubleth* me, I *will* avenge her, lest by her *continual* coming she *weary* me. And the Lord said, shall not God avenge his own elect, who cry day and night?" By this, God teaches us how to pray with success; he teaches us to pray "continually," to cry "day and night," and as it were "trouble" him with our incessant supplications. Then "shall" it be seen, that our prayers are answered.

Another passage occurs to prove that persevering, importunate prayer always obtains the good it asks. One neighbour cries to another, "Friend, lend me three loaves." The reply is, "Trouble me not; the door is now shut; my children are with me in bed; I *cannot* rise and give thee." I say unto you, though he will not rise and give him because he is his *friend*; yet, because of his *importunity*, he will rise and give him as many as he needeth.

These remarks give comfort and encouragement in view of objects, which the heart desires. Men have objects of devout desire; they are attainable. They desire comfort; they desire to perform useful services; they desire consolation in death; they desire future glory. Persevering, importunate prayer is a mean of obtaining these and other mercies desired. Engage then in "continual" prayer; breathe forth the holy "importunity" of thy heart; "weary" the throne of grace "day and night." Then comforts are thine, useful services are thine, peace in death, future glory, and all desired mercies are thine.

We also see what Christians lose by the lukewarmness and inconstancy of their prayers. They pursue, they seek, they *pray* for many blessings, but their prayers are so dull, so languid, so inconstant, that no good comes to their souls. The prophet ordered the king to smite the ground; he feebly struck two or three times; but had he stricken "five or six times," he would have obtained his most sanguine desires; he would have completely subdued his foes. So do men often lose the fruit of their prayers because they are so few, so faint, so inconstant.

Do we not, in the truth of the remarks made, see the unspeakable *goodness* of God? What can possibly be more comforting, than to know there is a way of access to God, and a mode of address, that



that secures all the objects of the heart's desire. What encouragement is this to trust in God, to submit to present trials, to depend on future deliverance. Let us then prostrate ourselves in prayer like Elijah, when his supplications opened the windows of heaven; let us wrestle like Jacob, when he prevailed with God, and obtained peace with his brother; let us, like the servant of Isaac, seek divine direction in all our important undertakings; and rest assured, that if in all our ways we acknowledge God, he will direct our paths. EUSEBIUS.

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## Selections.

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### EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

(Continued from p. 345.)

NO. XX. J. BRUEN, ESQ.\*

Born about 1555. Died 1641

**M**R. Bruen was of an ancient and honourable family, of Bruen Stapleford, and brother to Mrs. Catherine Brettergh, of pious memory.

When any used to inquire when this gentleman received his first serious impressions, he used to answer, "Even of a child when little;" that is, about six or seven years of age.

In 1577, he went to Oxford, where he was strongly tainted with popish superstitions, but recovered by the conversation of a Protestant friend; after this, however, he laments that he too much gave way to the vain amusements of the age, particularly hunting and hawking, till it pleased God, when he was about thirty-two, to call him fully and finally home to himself; ever after which, his life was very exemplary, and he was particularly eminent for the regularity and propriety of his family religion, and for encouraging and promoting the Protestant interest. In respect of the former, he was usually his own chaplain, and began the domestic service with a short prayer for *divine assistance* from the Lord the Spirit, and divine acceptance, through Jesus Christ the Mediator."

Several weeks before his death, he was extremely weak, but bore his infirmities with truly Christian fortitude and resignation. Some of his last words were—"The Lord is my portion, my help, and my trust; his blessed Son Jesus is my Saviour and Redeemer—Even so, faith the Spirit unto my spirit—Even so, come Lord Jesus—O come—come—come."

XXI.

\* Hindes's Life of Bruen, and Clark's Lives.

NO. XXI. JUDGE HALE.\*

Born A. D. 1609. Died 1676.

SIR Matthew Hale was educated to the law under the patronage of attorney-general Noy and Mr. Selden. His parts were quick, his memory good, and his application indefatigable; so that he attained, beside his professional knowledge, a considerable acquaintance with the civil law, several branches of the mathematics, history, experimental philosophy, physick, and above all, divinity.

Mr. Hale's conversion was thus effected. During the time of his studies, being in some jovial company, a fellow student of his drank to such excess, that he fell down apparently dead. Mr. H. was so alarmed at this circumstance, that he retired to pray for the youth's recovery, and for his own forgiveness, vowing, at the same time, never more to keep such company, nor to drink an health; which he ever after religiously observed.

His excellent *Contemplations* abound with testimonies to the truth of experimental religion in all its branches. In one of them, particularly, speaking of the Scriptures, he says, "The powerful Spirit of God works up in the soul an assent unto them, and that of such a strength, as is no less convincing than science itself, which is faith; and therefore faith, thus wrought, purifies the heart as well as the life; and for a constant and unintermitted application, and reminding us of these truths, God is pleased to assist us with the continual *assisting grace* of his Spirit."†

In another place, speaking of the secret guidance and direction of the good Spirit of God, he extends it to temporals as well as spirituals; and adds—"I can call my own experience to witness, that even in the external actions of my whole life, I was never disappointed of the best guidance and direction, when I have in humility and sincerity implored the secret direction and guidance of the divine wisdom."

## THOUGHTS ON ETERNITY.

(Concluded from p. 347.)

WHEN you hear of the death of others, how proper and useful a reflection would this be, they are gone into *eternity*! When you hear the solemn sound of a tolling bell, think, another soul is gone into *eternity*! When you see the funeral of a neighbour, think, his time is ended; he is arrived at his *eternal* home, and is fixed in an unchangeable state; *man giveth up the ghost, and where is*

\* Life by Burnet. Bio. Dict. and Bio. Evan. Vol. III.

† Contempl. Part II. p. 40, 8vo.



is he? What has become of him, whom but a few days ago we saw and conversed with? In what place, with what company is he now? While I am thus reflecting, what does *he* see, and feel and think? And how soon will the same thing be said concerning me also—He is dead! O that solemn awful day which shall finish my course! That infinitely important day, when I must enter upon *eternity*! Surely these just and natural reflections should make me serious, as they did a very eminent courtier and statesman, whose memorable words cannot fail to make some impression on every reader. This great man having retired from the busy world, some of his gay companions rallied him on his becoming religious, and told him he was melancholy. ‘No,’ said he, ‘I am not melancholy, but I am *serious*; and ’tis fit I should be so. Ah my friends! while we laugh, all things are *serious* round about us: God is *serious* who exerciseth patience towards us: Christ is *serious*, who shed his blood for us: the Holy Spirit is *serious*, in striving against the obstinacy of our hearts: the Holy Scriptures bring to our hearts the *most serious* things: the whole creation is *serious* in serving God and us: all that are in heaven or hell are *serious*:—How then can we be gay?’

Let us then maintain a steadfast regard to eternity, wherever we are, and whatever we do. Were we deliberately to compare temporal and eternal things, we could never imagine that providing for the present life, was worthy so many hours’ thought and labour every day, and *eternity* scarce worthy of half a thought in many hours, and perhaps not one fixed *serious* thought in many days! Proper thoughts of *eternity* will restrain our immoderate fondness for the things of time; they will show us that the riches, honours, and pleasures of this life, are all temporary, fading, and deceitful. They will teach us to follow even our lawful worldly business with moderation; sensible that we have more important affairs to mind. They will abate our fondness for the distinctions of the world, which are so generally prized. The honours of this world cannot silence conscience, much less can they suspend their possessor’s *eternal* doom. A great man had an extraordinary mark of distinction sent him by his prince, as he lay on his death-bed. “Alas! (said he, looking coldly upon it) “this is a mighty fine thing in this country; but I am just going to a country where it will be of no service to me.”

In like manner, considerations of *eternity* will restrain your fondness for the diversions and amusements of life. You will have better things to mind; nobler objects to pursue. A lady, who had spent the evening at cards and in gay company, returning at night, found her servant-maid reading a religious book: she looked over her shoulder, and said, Poor melancholy soul! what pleasure canst thou find in poring so long over that book? That night the lady could not sleep, but lay sighing and weeping; her servant repeatedly asked

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her what was the matter. At length she burst into a flood of tears, and said, O ! it was one word I saw in your book that troubles me ; there I saw that word, ETERNITY. O, how happy should I be, if I were prepared for *eternity* ! The consequence of this impression was, that she laid aside her cards, forsook her gay company, and set herself seriously to prepare for another world.

And now, candid reader, permit me to request that you would most seriously and carefully review this subject, and ask yourself—O my soul, art thou prepared for *eternity* ? Prepared or not, *eternity* is at hand. Let me entreat this small favour of you, to retire this very day, and spend a little time in thinking upon *eternity*.

Ponder, in your mind, what it is to *live forever* in a state of endless happiness or endless misery. If you will do this, I shall have a cheerful hope, that one quarter of an hour, so spent, will be the most profitable you ever spent in all your life ; and that God will make the meditation useful to your soul, and the beginning of *eternal felicity*. If I thought an apology necessary for dwelling so long on *eternity*, and being so earnest in this address, that apology should be no other than the answer which a pious man once made to this question from his friend, "Why do you spend so much time in reading, meditation and prayer ?" The good man lifted up his eyes and hands to heaven, and said, with great solemnity, *Forever ! Forever ! Forever !*

#### COPY OF A LETTER FROM THE LATE REV. MR. TANNER.

Dear Brother,

Exon, Aug. 20, 1796.

BY favour of....., on the 8th of June, I received half a guinea, as coming from my friend and brother..... ; but who my kind benefactor is I know not ; only the source I know (through grace) : my heavenly Father knows my wants ; for, being saved by grace, I am supported by his bounty every day. I am called to live the life of faith, both for temporals and spirituals ; to bless my God for this day's provisions, and trust my benevolent God and Father for fresh supplies to-morrow. He knows that I am *naturally* of a prodigal extraction, therefore, will not trust me with two days' allowance ; yet he hath promised me that I shall never want any good thing, but am always to be looking up to him by faith. Thus have I found him faithful to his promise for fifty years, the 26th ult. ; that is, ever since I knew I was his child. He bade me go and dig in his vineyard forty-four years ago. I muttered in my own mind, and said, "I will not go ;" but an alarming monitor disturbed all the inhabitants within my mud-wall cottage : indeed, I did not know whether it would not have tumbled down, and destroyed



destroyed all within it. Then I was obliged to turn out ; and it is surprising how my will was changed ! I never yet repented of it : but my mission was to feed the poor ; and I met with many poor proud folks : but I was fixed among them, and there to remain. The rich people in those parts have no relish for the gospel. I can assure you it is wholesome food (and that is all I can say of it) ; but it is primitive, therefore does not please the modern taste. I can assure my friend, that although I have ever since laboured day and night, in season and out of season, for the first eighteen or twenty years, and with great success too (as many precious souls can witness) I do not remember that I received eighteen pence ; but laboured with my hands to support my family (a wife and six children) and discharged the necessary expenses of the church, &c. But since my natural age and infirmities have forbid my manual exercise, being now in my 77th year, and a few members, somewhat more respectable, have joined the church, they have formed a small subscription for these seven years past ; at first 22l. 10s. 6d., but by removals and deaths, it is now reduced to 14l. 9s ; my house-rent and taxes 12l. Now, I suppose, my dear brother is somewhat puzzled in his thoughts, thinking, "How can this man and his family be supported ?" and well you might, for mine is a hidden life ; as in grace so in providence, "hid with Christ in God." He said, "Go, work : " and though it was against my inclination, it would have been a very high affront to his Majesty to have said, "But who will pay me ? or, how am I to be supported ?" therefore I feebly attempted to obey ; and at my first entrance on the work, on a sudden a rushing torrent of divine love deluged my soul ; which surprised almost all the congregation into a flood of tears : and I must say, that I never felt the like before. I have ever since found the word of promise sure : and though my situation is disagreeable to nature, yet it is a means of keeping me alive, and lively too in God ; for my circumstances are such, that I am obliged to have frequent recourse to my Banker : he gives me great encouragement : "Ask and ye shall receive." His promise is ever sure : I have times without number found it so ; but he will answer it in his own time and way, and generally in such a way as I least expected, which makes me write in this dialect, not knowing but the Lord may open some hearts in the line of your acquaintance ; for my Lord has many stewards, in whose hands he entrusteth a large share of this world's goods ; and when my creditors (rent, baker, &c.) are pretty full, I cry hard, and my omniscient Friend and Father hears, and touches the hearts and pockets too of his stewards, who are therefore made willing to send what he opens their hearts and hands to do. I do not know my kind benefactors, nor they me personally ; but my Father sends some one or other to inform them ; it is when my wants make me cry hard ; and indeed my wants often come "as  
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an armed man ;" for self, wife, and daughter have felt the chastening rod of my heavenly Father, in afflicting our bodies ever since the year commenced. Yet the voice of the rod is "Love, love !" It is, I must confess, grievous to the flesh, but profitable to my soul, and profitable to the church too. How I am supported in my Master's work, is, to me, and to all, no less than a miracle, through all the complicated disorders of my body and the infirmities of age :—to preach three times on the Lord's day, and twice in the week ; and what is very remarkable is, that the Lord should again revive his work by the same, though aged instrument, in an extraordinary manner, to the awakening of many precious souls.—My covenant God is fulfilling his promise, which he applied to my soul at a time when some evil-disposed persons strove hard to tear the church to pieces, and did make a great rent ; then these words were applied to my soul, "Those that be planted," &c. I find, the genuine nature of faith is no other than to take God at his word ; and this opposes sense and carnal reason.—But I am afraid I shall intrude on your patience ; therefore, may this find yourself and spouse on the wing for God and glory, basking in the beams of everlasting love, taking your flight from this perplexing, dunghill world, towards the mansions of an eternal one (and if you are not very rapid, I shall be received in before you) : there I shall meet my dear brother and spouse amidst the triumphant throng, striving which shall excel in loud hallelujahs to God and the Lamb. Till then I remain ever yours, &c.

*Lond. Ev. Mag.*

### A STRIKING LIKENESS BETWEEN MOSES AND JESUS CHRIST.

MOSES in his infancy was wonderfully preserved from the destruction of all the male children ; so was Christ. Moses fled from his country to escape the hands of the king ; so did Christ when his parents carried him into Egypt ; afterwards "the Lord said to Moses in Midian, Go, return into Egypt, for all the men are dead, which sought thy life," *Exod. iv. 19* : so the angel of the Lord said to Joseph in almost the same words, "Arise, and take the young child, and go into the land of Israel ; for they are dead which sought the young child's life," *Matt. ii. 20* ; pointing him out as it were for that prophet who should arise like unto Moses. Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction ; Christ refused to be made king, choosing rather to suffer affliction. Moses, says St. Stephen, *was learned in all the wisdom of the Egyptians*, and Josephus (*Ant. Jud. ii. 9.*) says, that he was a very forward and accomplished youth, and had wisdom and knowledge beyond his years ; St. Luke observes of Christ, that *he increased (betimes) in wisdom and stature, and in favour with*



*with God and man*, and his discourses in the temple with the doctors, when he was twelve years old, were proof of it. Moses contended with the magicians, who were forced to acknowledge the divine power by which he was assisted; Christ ejected evil spirits, and received the same acknowledgments from them. Moses was not only a lawgiver, a prophet, and a worker of miracles, but a king and a priest: in all these offices the resemblance between Moses and Christ were singular. Moses brought darkness over the land: the sun withdrew its light at Christ's crucifixion: and as the darkness which was spread over Egypt was followed by the destruction of their first born, and of Pharaoh and his host; so the darkness at Christ's death was the forerunner of the destruction of the Jews. Moses foretold the calamities which would befall the nation for their disobedience; so did Christ. The spirit which was in Moses was conferred in some degree upon the seventy elders, and they prophesied; Christ conferred miraculous powers upon his seventy disciples. Moses was victorious over powerful kings and great nations; so was Christ by the effects of his religion, and by the fall of those who persecuted his church. Moses conquered Amalek by holding up both his hands; Christ overcame his and our enemies when his hands were fastened to the cross. Moses interceded for transgressors, and caused an atonement to be made for them, and stopped the wrath of God; so did Christ. Moses ratified a covenant between God and the people by sprinkling them with blood; Christ with his own blood. Moses desired to die for the people, and prayed that God would forgive them, or blot him out of his book; Christ did more, he died for sinners. Moses instituted the passover, when a lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction; Christ was that paschal lamb. Moses lifted up the serpent, that they who looked upon him might be healed of their mortal wound; Christ was that serpent. All Moses' affection towards the people, all his cares and toils on their account, were repaid by them with ingratitude, murmuring and rebellion; the same returns the Jews made to Christ for all his benefits. Moses was ill used by his own family, his brother and sister rebelled against him; there was a time, when Christ's own brethren believed not in him. Moses had a very wicked and perverse generation committed to his care and conduct, and to enable him to rule them, miraculous powers were given to him, and he used his utmost endeavour to make the people obedient to God, and to save them from ruin, but in vain; in the space of forty years they all fell in the wilderness except two: Christ also was given to a generation not less wicked and perverse, his instructions and his miracles were lost upon them, and in about the same space of time, after they had rejected him, they were destroyed. Moses was very meek above all men that were on the face of the earth; so was Christ. The people

people could not enter into the land of promise till Moses was dead ; by the death of Christ the kingdom of heaven was opened to believers. In the death of Moses and Christ there is also a resemblance of some circumstances : Moses died in one sense, for the iniquities of the people ; it was their rebellion which was the occasion of it, which drew down the displeasure of God upon them and upon him ; Moses went up in the sight of the people, to the top of mount Nebo, and there he died, when he was in perfect vigour, when *his eye was not dim, nor his natural force abated* : Christ suffered for the sins of men, and was led up in the presence of the people, to mount Calvary, where he died in the flower of his age, and when he was in his full natural strength. Neither Moses nor Christ, as far as we may collect from sacred history, were ever sick, or felt any bodily decay or infirmity, which would have rendered them unfit for the toils they underwent ; their sufferings were of another kind. Moses was buried and no man knew where his body lay ; nor could the Jews find the body of Christ. Lastly, as Moses a little before death promised *another prophet* ; so Christ *another comforter*.

Is this similitude and correspondence in so many things between Moses and Christ the effect of mere chance ? Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then have we found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of God.

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### ANECDOTE.

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IN the vast country of Louisiana, in America, a Catholic missionary had been sent for the conversion of the Indians ; but some of the most ferocious tribes surrounded him, and were just about to put him to a cruel death. Having a small looking-glass, which he had artfully concealed beneath his clothes, and placing it on his breast, he, in a plaintive tone, remonstrated with them on the cruelty and ingratitude of their killing a man who had them all *in his heart*. The astonished savages, each in their turn, beholding his own figure in the glass (a piece of art they had never seen before) converted their rage into admiration and esteem for a man who thus had them all in his heart !

*Charlevoix's Travels.*



## Religious Intelligence.

*The following address of the Presbytery of Philadelphia, to the people of their charge, will show, with what spirited zeal, they are acting on the plan proposed for educating pious youth for the gospel ministry.*

DEAR BRETHREN,

THE general assembly of our church, at their sessions before the last, referred to the presbyteries under their care the consideration of an overture, relative to the education of pious youth of promising talents for the gospel ministry; representing at the same time the great and increasing demand for well qualified ministers of the gospel, which exists in our church. This overture was taken into very serious consideration by this presbytery, shortly before the last meeting of the general assembly; and with pleasure we now inform you, that the readiness and zeal manifested by some of our congregations, to contribute to a fund for the support of pious and studious youth, who may devote their lives to the service of the church, have been such, as not only to be reputable to ourselves, but useful in exciting the zeal of others.

At the last meeting of the general assembly the presbyteries were called on severally, to report their opinion on the overture that has been mentioned, and which had been transmitted to them for consideration, the preceding year. From this investigation it appeared, that throughout the whole bounds of the presbyterian church a marked attention had been shown to the subject of the overture:—"That some presbyteries had long been in the habit of using the measures contemplated; and that others had adopted and organized such measures within the last year." Finding

the wishes and desires of the great body of the people of our denomination to be in favour of such a measure, the assembly passed an act, by which it is made the duty of every presbytery within their bounds to take up and prosecute this interesting concern, in the best manner that their circumstances will permit. We entreat your careful attention to the concluding part of the assembly's act, which is as follows. "As the presbyteries of which the assembly have the oversight, are scattered over a wide extent of country, and their circumstances are known to be extremely various, it occurred, that an *absolute injunction* on all the presbyteries immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconveniences of both. With this in view, it was resolved to recommend, and the assembly do hereby most earnestly recommend, to every presbytery under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry; to press it upon the parents of pious youth, to educate them for the church, and on the youth themselves to devote their talents and their lives to this sacred calling; to make vigorous exertions to raise funds to assist all the youth who may need assistance;

assistance ; to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety* ; to inspect the education of these youth, during the course both of their academical and theological studies ; choosing for them such schools, seminaries, and teachers, as each presbytery may judge most proper and advantageous, so as eventually to bring them into the ministry well furnished for their work. And the assembly do hereby order, that every presbytery under their care, make, annually, a report to the assembly, stating particularly what they have done in this concern, or why (if the case so shall be) they have done nothing in it ; and the assembly will, when these reports are received, consider each distinctly, and decide by vote whether the presbyteries severally shall be considered as having discharged, or neglected their duty, in this important business."

*Brethren*—Our duty and yours, is here pointed out by the highest judicature of our church, unquestionably speaking to us, in the present instance, the mind of the whole. As a presbytery we are to render an account to the assembly of what we shall have done to promote the cause which they have so deeply at heart ; and by their vote we must hear it decided, whether we have discharged, or neglected our duty. Of this duty they direct us to consider it as a part "to press it upon the parents of pious youth to educate them for the church." The time has been, in our country, when this was scarcely necessary. The time has been, when pious parents viewed the gospel ministry as an office so desirable, that there was nothing which they more ardently desired than to see their children in it. We doubt not that with some this is still the case. But we apprehend there is melancholy evidence, that many prefer that their offspring should choose a secular, rather than the sacred calling, and direct their views accordingly. If this be not so, how does it

happen that there are so few candidates for the gospel ministry ? We know there are several causes which may have influence in producing this effect ; and we make allowance for them. But after every just allowance, we fear there is no accounting for the fact, without admitting that parents themselves are reluctant to see their children ministers of the gospel. Let us not be misunderstood. We do not suppose that every parent is bound to devote his children to the church. Unless they possess piety, and a competent portion of natural abilities, they cannot serve the church in the Christian ministry, and ought not to be destined to it by parental zeal and partiality. But when neither natural endowments nor pious dispositions are wanting in the child, what shall we think of the Christian parent, who, at this necessitous time, withholds his offspring from the service of the sanctuary ? Nay, what shall we think of that parent, who sees the religion of Jesus languishing, and in many places in danger of expiring, and does not strive, with augmented zeal, to form his child to piety, and to educate him in liberal knowledge, with the hope, that in due time, he may in all respects be qualified to labour in the gospel vineyard ? How dwelleth the love of God in him, who does not love the cause of God more than all earthly honours and possessions ? Hath not the divine Saviour himself declared, "He that loveth son or daughter more than me, is not worthy of me. He that forsaketh not all that he hath, cannot be my disciple ?" And can any one, then, be his disciple, who cannot give up, for his children, the prospect of worldly distinction, that they may spend their lives in advocating the cause, and extending the kingdom of the Redeemer ? Can a Christian think of the love of Christ in laying down his life for our salvation, and not desire, as a matter of gratitude, to dedicate a dear son exclusively to the ministry of his word and grace ? Have idolaters even immolated their children



children to false gods; and will Christian parents refuse to devote their offspring to minister at the altar of the Lord of hosts? At his altar, to whose merciful providence alone, we owe it, that we are not idolaters ourselves, and offering our children as sacrifices to idols?

*Brethren*—the privileges of the Christian church are a sacred deposit, placed in the hands of every generation of Christians. Our forefathers have, under the divine blessing, handed this deposit to us—it is ours to transmit it to the coming generation. The heaviest weight will rest upon our heads, if we fail to do it: and blessings, rich and extensive, will be ours, if we perform it with fidelity. Whatever may be the worldly circumstances of professing parents, they are now equally called upon to engage in this important work. Are they wealthy? Let them give to the church children educated by themselves. Are their circumstances moderate? Let them assist in that education, the whole burden of which they cannot bear. Are they poor? Let them encourage their sons to accept the provision which the church makes for her own edification, in offering to them the means of education. Let them draw on the fund which is now raised for their encouragement and support.

But we are also to press it on “the youth themselves, to devote their talents and their lives, to the sacred calling.” Let us not do this, however, without urging those concerned, first of all, to sit down and count the cost. Small as the number of gospel ministers is, and much as we desire to see that number augmented, we still wish for none but those who are ready to dedicate themselves unreservedly and cordially to the work. For none who look to it, merely, or principally, as a provision for a worldly subsistence; for none who are governed by motives of ambition; for none but *devoted men*; men, who, for the sake of God’s glory and man’s salvation, are willing and desirous to spend and be

spent in the cause of Christ. Without such a temper as this, the gospel ministry will, at this time especially, bring disappointment and an intolerable burden on those who enter it: and after all, the cause will not be promoted. But to ingenuous youth, whose hearts are so tenderly touched with a sense of the Redeemer’s grace and condescension, that they feel anxious to be wholly consecrated to his service in the gospel, we have strong inducements to offer. Possessing this temper, the gospel ministry itself will be the most pleasing and delightful employment. It will give them, more than any other, the comforts of the present life; not indeed in affluence, in ease, or in worldly applause; but in the opportunity of devoting themselves to pursuits and meditations, the most congenial and grateful to a sanctified mind. In the friendship and affection of the pious and devout; in the pleasure of instructing the ignorant, and reclaiming the vicious; in the ineffable satisfaction of being instrumental in leading souls to the Saviour and ensuring to them eternal felicity. Compared with these sources of enjoyment, what are those which wealth, or fame, or honour, or influence in this world, can open to their votaries? They are emphatically, “empty cisterns that can hold no water.” Pious youth! taught by the religion which has reached your hearts, you consider eternal realities in their true light. You consider them as annihilating the importance of all the things of time, all the vanities of this passing world. And would you not, then, do that which shall most of all brighten and enhance the value of your eternal crown? You would. And can you, in any way, do it so effectually, as by entering the gospel ministry, and labouring to turn many to righteousness, with whom you shall hereafter “shine as the stars forever and ever?” Precious youth! the hope of the church, come forward, we beseech you, at this exigent time, to assist us to build up the walls of Zion, and to take

take our places, when we shall have completed our labours, and shall be gathered to our fathers. Enter the gospel ministry with right views, and to all eternity you will never regret, you will forever rejoice, that you chose this "high vocation" as your business for life.

We are also enjoined "to make vigorous exertions to raise funds to assist all the youth, who may need assistance, to devote their talents and their lives to this sacred calling." Here we rejoice that we have, in some measure, anticipated the orders of the general assembly. For the raising of funds, we have already digested a system, which has been sent into every congregation, and which has received liberal countenance and patronage from a number. But on this subject it ought to be distinctly understood, that the fund we desire to establish, will constantly be drawn upon, and must therefore have a constant supply. In the way most agreeable to yourselves, brethren, let this supply be furnished; but we entreat you, in the name of Christ our master, to see that the supply do not fail, and that none of you refuse to contribute your proportion to it. We candidly and deliberately assure you, that we know of no possible way in which you can employ a portion of your property so extensively to promote the cause of true religion, and the best interests of mankind, as in that which we now present to your view. They who are the means of bringing into the church a single well qualified minister of the gospel, who would otherwise not have entered it, may be instrumental in saving thousands of immortal souls from perdition, and in raising them to all the joys of the heavenly world. And brethren, we tell you seriously, that unless this plan for supplying ministers to our church shall be successful, we greatly fear that many of you will, in a few years, be without ministers. It is for yourselves, and for your children, that we entreat you to aid us on this occasion. We have no more interest,

we can have no more, than any other individuals of our communion, in urging the system which we now offer to you. It seems to us, and it has appeared to our general assembly, the best calculated of any that we can devise, to prevent a famine of the word of life, among the flocks of which we are overseers. This, and nothing but this, is the reason that we press it with so much earnestness.

Funds, not large in themselves, not requiring any oppressive contributions from individuals, but which, as already hinted, must be regularly kept up, will be necessary to an effective prosecution of our plan. For these funds, then, we solemnly call on those who believe that the gospel ministry is necessary to good morals and social order; on those who believe that it is an institution of Christ Jesus our Saviour; on those who believe that faith cometh by hearing, and hearing by the word of God; on those who are willing to serve God with that substance which he has given them; on those who desire and pray for the spread of the gospel; on those who love their own souls, and the souls of their children; on those who prefer eternity to time; on those, finally, who, to the Saviour who has redeemed them with his own most precious blood, are ready to offer a small part of their wealth to support his cause and promote his glory in the world.

*Brethren, "The grace of our Lord Jesus Christ, who became poor, that we, through his poverty, might be made rich, be with you all. Amen.*

*Signed by order of Presbytery.*

JACOB J. JANEWAY, *Moderator.*

WILLIAM LATTA, *Clerk.*

*Assemb. Mag.*

#### SOCIETY FOR PROPAGATING THE GOSPEL.

THE Society for Propagating the Gospel among the Indians and others in North America, in their Annual Report of Nov. 1806, state, that they have employed *four* missionaries



sionaries this year in the District of Maine. The Journal of one only (the Rev. Mr. Hidden) had been received.

Mr. Hidden completed his missionary labours, in the counties of York and Oxford, early in November. His journal has been received, from which it appears, that he has travelled about seven hundred miles, preached ninety-two sermons, baptized seven adult persons, and forty-three children; received twenty-four persons into church communion, visited twenty-seven aged and sick persons; established four schools, administered the Lord's supper four times, visited eleven schools, and sixty families, and distributed about two hundred books. Mr. Hidden observes, that "the weather was so favourable during the whole of his mission, (of three months) that he was hindered from travelling but a single day:" that "people in general were very ready to attend on the word and ordinances of God," that "many manifested warm gratitude to God, and thankfulness to the society for their notice of them:" that "he found the schools, which had been begun by the society, in excellent order." Of the inhabitants in many of the towns he visited, he speaks in terms of high commendation, for their industry, frugality, peace and order; and particularly for their attention and exertions in educating their children. Of the town of Lovel especially, containing forty families, all of the Congregational denomination, he says, "there is the greatest attention to religion in this place, according to the number of people, and the least enthusiasm, I ever saw." "Sabbath, Nov. 2, preached at Lovel, and administered the Lord's supper; received nineteen persons into the church, baptized one adult and ten children. One received into the church, was seventy-nine years old, another sixteen. God is doing wonders here. This was one of the most solemn and joyful days I ever saw." Though few in number, they contemplate settling

a minister among them. The church, in a letter to the secretary, in very affectionate terms, express their grateful acknowledgments to God and to the Society, for "sending missionaries to preach to poor, perishing sinners, the unsearchable riches of Christ." They speak of the success of Mr. Hidden's labours among them, as "wonderful;" *twenty-one* have been added to their church, under his ministration, in this small settlement. They conclude by expressing their earnest desire that "we who send, and they who receive, may unite in our prayers to God, that he would continue the gospel among them." A letter to the Society, of like import, has been received from the inhabitants of the town of Albany.

From the acceptance and success of Mr. Hidden's labours, and the good dispositions manifested by the people to whom he was sent, the Society have great reason to be satisfied with their missionary, and much encouragement to continue their attentions to those, who so gratefully receive, and so commendably improve them.

Since our last annual report, the aged and reverend Zechariah Mayhew, long a diligent and faithful missionary in the service of the Society, among the remnant of Indians\* on Martha's Vineyard, has deceased. The ancestors of these Indians were among the first of the aborigines of New England, who embraced Christianity; and from that time to the present, they have not ceased to enjoy the ordinances of the gospel. Though these people

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\* The number of people of colour, taken from actual enumeration, at Gay Head, Martha's Vineyard, were as follows, in October, 1806.

Between four and twenty-one years old,	94
Of twenty-one years and upward, men 43, women 75,	118
	212

The number under four years, not mentioned.

ple have at present among them, two ordained Indian teachers, by the name of Hansuit and Jeffer, (the latter a temperate, worthy man) yet as both are advanced in life, the Society contemplate making further provision for their instruction, and will not cease to contribute, according to their means, to the support of religious ordinances among them.

The venerable Mr. Hawley, now in the eightieth year of his age, and in the fifty-fifth of his missionary labours, and who receives annually a part of his support\* from the Society, is still diligent, active, and successful, in discharging the duties of his mission at Marshpee. He is justly venerated by his people, who are chiefly of mixed blood, as their father, and the protector of their rights and property.†

The labours and success of the Rev. John Sergeant,‡ missionary among the Mahukkunuk Indians at New Stockbridge, near Oneida, within a few years past, have much increased. From fifty to one hundred of the Oneida pagans, as they are denominated, have occasionally attended on his ministrations, and he has also visited and taught them

\* One hundred dollars, beside some occasional grants of small sums, stationary and books.

† These Indians possess several thousand acres of land, which were sequestered and secured to their ancestors, and their successors, by Richard Bourn, their pastor, who first planted Christianity here, about a century and a half ago. This plantation is an asylum for Indians from various parts of New England and Long Island, and some have resorted here from Georgia, and even from the East-Indies. They are not numerous. The Indians of unmixed blood do not exceed forty or fifty persons.

‡ Mr. Sergeant receives his annual salary in unequal proportions, from the funds of the society in Scotland for promoting Christian knowledge, the society for propagating the Gospel among the Indians, and others in North-America, and the corporation of Harvard College.

in their own village, to their apparent satisfaction and improvement.

In consequence of an invitation from the Onondaga Indians, who reside thirty-six miles westward of New Stockbridge, Mr. Sergeant made them a visit in June last, when he was introduced into their council house, and addressed by their chief speaker, as follows :

“Father ; we thank the great Lord above, that we have all been kept alive to this time. We also in a particular manner, thank Him, that he has taken care of you on the way, which leads to our fire place. We thank you, that you have been faithful to your promise, and are come to make us a visit. We rejoice in this pleasant day, when we can see your face. A number of us are collected, and ready to hear and learn something for our good.”

Mr. Sergeant then addressed them in a discourse of about four hours in length, on subjects he thought best adapted to their capacities and circumstances, relating to their present, as well as future well-being. They then, by one of their chiefs, made him the following reply :

“Father, I speak to you in behalf of all. We thank you for communicating to us the mind of the great God. We thank the Lord, that he has given you health, that you have been enabled to come and visit us at this time, & speak to us from his word.

“Father ; we now thank you in the name and behalf of all our chiefs, young men, women, and children, for the good counsel you have now given us, respecting our good in this life, as well as the life to come. We will follow your advice, so far as we can.

“Father ; you told us the Lord made the world, and all things that are therein, in six days, but rested on the seventh ; that he had commanded all his children, of all nations, to rest on that day, to cease from all labour, play, or any worldly business ; that they must meet together and worship him. This we see is right and good, and we promise you we will observe this in the best manner we can.

“Father ;



"Father ; you have told us we must labour on our lands, and in this way obtain our bread ; and likewise provide for our cattle, that they might increase, that we might have to sell to others, by which means we might get clothing for ourselves and children. Father ; this is likewise good advice ; and we will do our best to follow this good way.

"Father ; you have told us we have but a small piece of land left,\* therefore we must keep it for ourselves and children. Father ; we now let you know we are well pleased with this advice ; all of us are united in this, that we will hold our land forever ; that we will neither lease nor sell it. And we hope our children will always do the same.

"Father ; we have all of us agreed entirely to forsake poisonous liquors ; but we are sorry to find, that a few of us do fall away ; but agreeably to your advice, we will try our best to reclaim every one."

#### MISSION TO THE WESTERN INDIANS.

IN the spring of 1803, a delegation† from the Mahukkunnuk In-

*\* The Onondaga reservation is about four miles square. The number of souls in this tribe is one hundred and forty-three, who live in twenty one houses, which, in general, are but wretched habitations. Their place of worship, or council house, constructed wholly of bark, is a proper wigwam, twenty-five by forty feet in dimensions. Formerly they were pagans, and notorious for drunkenness ; but for three or four years past, since they have embraced the doctrine of the Prophet, they are greatly reformed, as to their habit of intemperance, and give a degree of credit to the Bible, as the only rule of duty. They are highly esteemed by the white people in their neighbourhood. Their lands are excellent ; but they have yet made but little progress in the arts of husbandry and civilized life.*

*† This delegation consisted of Hendrick Aupaumut, sechem, John Quinny, Solomon Quauquaughmut, chiefs, and five others.*

dians, under the pastoral care of Mr. SERGEANT, visited their "grand fathers," the Delewares, who reside at Wanpekummekut, or White river, for the purposes of "renewing the ancient covenants of friendship which subsisted between their ancestors ; of recommending to them perpetual peace with the United States ; union and a firm government among themselves ; of encouraging virtue, and recommending to them civilization, and the Christian religion." The delegates were well received by their "grand fathers," who are numerous, and considered as at the head of all the tribes around them, and "unanimously agreed to accept, and take hold with both hands, on all that was recommended to them." Encouraged by this success, the delegates agreed, at the end of three years, to make their "grand fathers" another visit, and to carry with them, if possible, one or more missionaries and school-masters. Accordingly, through their "father," Mr. Sergeant, they have applied to "the society for propagating the Gospel," among others, to give them aid in accomplishing their benevolent design. Their success in these applications has not equalled their expectations, nor has it by any means been proportioned to the magnitude and importance of the object. No pecuniary aid has been given to this project in the opinion of many the most promising of success and usefulness of any which has been devised for many years, except one hundred dollars, by the Society for propagating the gospel, towards the support of a schoolmaster.

Notwithstanding these discouragements, the delegation had determined to commence their journey the last of October, under the patronage of Mr. Sergeant. John Jacobs, one of the Mahukkunnuk Indians, has been engaged for a year, to reside among the Deleware nation, as a schoolmaster ; who, added to his other qualifications for his office, is an excellent singer, and intends to instruct in sacred music. The following

lowing is the substance of the instructions given him by Mr. Sergeant;

"You are to proceed to the western country with your companions, and as soon as you shall have ascertained the most suitable place for the purpose, shall open your school, which shall be kept at stated hours regularly. You are to teach the children to read and write: and, in due time, psalmody. You will cause them to commit to memory, some psalms in your own language, if you find they understand it.

"On the Sabbath you will refrain from all labour, and every kind of worldly business and recreation. Should you be visited by any young people, on this sacred day, read to them, at your discretion, from the word of God.

"You will note in a journal, every thing important, and once in two months, if a convenient opportunity offer, transmit to me extracts from it, that I may know your situation and progress."

We hope this may prove an opening for great and extensive usefulness among the Indians in this quarter, where is a wide field for missionary labours, already occupied, in part, by the synod of Pittsburgh.

*Panoplist.*

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*Extract from the Minutes of the proceedings of the Synod of Albany of the Presbyterian Church, at their Session in Whitesborough, held on the 1st and 2d days of October, 1806.*

THE Synod have heard with pleasure, that the institutions of religion within their bounds are well attended, and treated with marked reverence and affection. In some places striking instances of the triumphs of the cross have occurred, and in most the work of God seems to be advancing, though silently, yet surely. The youth are instructed in the principles of our holy religion with considerable and commendable assiduity. Peace and harmony prevail

generally, and the good order of the church is preserved unimpaired. Vacant congregations are supplying, new ones are forming, and the cry for additional preachers of the word becomes more loud and urgent. The pastors appear to fulfil their duties, and the flocks theirs, so that between them, excepting in very few instances, exists the unity of the Spirit in the bond of peace.

Although the prospect externally is thus promising, Synod regret that so much coldness and formality prevail among Christians who enjoy so many gospel privileges; that so few, compared with the whole number of sinners who hear the gospel, feel its power, and accept its offers in love; that in some societies gross sins abound, and into others essential errors have crept. Deeming it a sacred duty to contend earnestly for the faith once delivered to the saints, Synod take this opportunity of raising their warning voice against this coldness; these sins and errors. It is mournful that they who are snatched from perdition by the grace of Jesus should ever be careless in the service of their Master; should ever permit their love to decay in its ardour or its public expression. Christians ought ever to be awake and walk, as becometh children of light, and the redeemed of God. It is high time for them to do so, since the night is far spent, and the day is at hand. They must gird on the armour of Jehovah, and bear testimony against sins, especially those which abound. Drunkenness and profanity, and Sabbath breaking ought not to be so much as named among Christians; and Synod hope that all who are in their connexion will most studiously avoid the appearance of evil as well as its practice; and that they will admonish and exhort all, who are guilty of immorality, to repent and live godly in Christ Jesus.

Error in practice arises from error in doctrine; not that all who are correct in the latter, are always so in the former; for many are only nominal believers, who though they profess the truth in words, hold it in unrighteousness.



righteousness. Between sound principle and sound conduct there is an inseparable connexion. Synod therefore, whilst they warn their churches against immorality, warn them solemnly against errors. Those which chiefly prevail respect the future destiny of sinners, and the character and work of the Redeemer. Satan is still instilling into the hearts of sinners what he said unto the woman in paradise, "ye shall not surely die." He is filling them with the hope, that though they live after the flesh, they will finally be saved. Thus he is exciting them to turn the grace of God into licentiousness. Christians ought not to be deceived. Sin is an awful evil, and merits infinite displeasure. It need only be realized, to be thus acknowledged, and that with pungent grief of soul. We exhort our churches to beware of rejecting this solemn truth.

Great as their error is, who do this, it is surpassed by that of those who deny the only Lord God who bought them. Over their sad and dreadful mistake we weep with unfeigned sorrow. The divinity and atonement of Christ, are written as with a sun beam in Scripture, and are felt to be truths by all awakened souls. Let none be deceived by a parade of learning in the opposers of these doctrines. These men arrogate to themselves a greater share of it than they really possess. Their

conduct is imposing, but their foundation is unstable as the wind. Before their opinions can be substantiated, the Scriptures must be abandoned; for if these be explained, according to the mode of explaining works of uninspired men, Christ is truly God, and has paid the price of redemption for our sins. We receive these truths, as they are published in the volume of inspiration, confessedly a mystery, but it is "the mystery of godliness," worthy of Jehovah, and necessary for sinful man. Without this mystery, the convinced sinner can find no peace here, or hope for eternity. To the law and testimony; if we speak not according to these, it is because there is no light in us. We leave these sentiments with you! we appeal to your consciences! we call on the churches to defend the common salvation with the temper of the gospel. Many of them are the posterity of those, who for the same precious truths left their native homes, braved the terrors of the deep, and settled in a country then inhabited by savages. We pray that the spirit, they felt, may influence their descendants, and all who belong to our Zion. May great grace, mercy and peace be multiplied unto all such, and all believers every where, from God our Father, and Jesus Christ our Saviour. Amen. JONAS COE, *Moderator.*

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## List of New Publications.

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**The Domestic Chaplain;** being fifty-two Lectures, with appropriate hymns, on the most interesting subjects, for every Lord's day in the year. Designed for the improvement of families of every Christian denomination. By John Stanford, A.M. New York. T. & J. Swords.

**A World without Souls.** First American from the second London Edition. Hartford. Lincoln and Gleason.

☞ *We have seen a review of this*

*work in the London Evangelical Magazine, by which we have been favourably impressed, and from which we extract the following remarks.*

"This is the production of no ordinary mind. The title, intentionally enigmatical, at first suggested the idea of an attack upon the system of Materialism; but we were soon undeceived. The public will here find a keen, pointed satire upon the conduct of the great majority of mankind, who live as if they were without

without souls ; or in the quaint language of an old divine, "As if they had no souls to mind, or no mind to save their souls."—Throughout the book, genius and taste corruscate rather than shine. Various reading, sportive imagination and active wit fascinate the mind, and sometimes seem scarcely in unison with the ardent piety, which evidently struggles to arrest the heart. What Christian has not sighed over a being which lives as if it had no soul? This book may, with hopes of advantage, be put into such hands. We hope the pen that could produce these pages will not dare to lie idle."

Observations upon baptism ; delivered at Ipswich, south parish, June 12, 1806. By Joseph Dana, D. D. pastor of the church in that place ; with a view of introductory circumstances and proceedings in the said church. pp. 24. Newburyport, Blunt. *This little work, we think ingenious and candid, and calculated to be useful.*

Genuine religion the best friend of the people ; or the influence of the gospel when known, believed, and experienced, upon the manners and happiness of the people. By Archibald Bonar, A. M. Charlestown, J. Howe.

A sermon, delivered Nov. 20, 1806, at the dedication of the brick meeting-house, in the north parish in Danvers. By Benjamin Wadsworth, A. M. Salem, Joshua Cushing.

Sobriety, watchfulness, and prayer, illustrated and urged, in a farewell sermon, delivered at Waterbury, Con. Dec. 21, 1806. By Holland Weeks, A. M. late pastor of the first church in said place.

A discourse delivered next Lord's day after the interment of deacon Peter Whitney, who departed this life, Dec. 9, 1805, in the 60th year of his age. By Nathanael Emmons, D. D. pastor of the church in Franklin. Providence, Heaten and Williams.

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## Ordinations.

ORDAINED, at Winthrop, Maine, Rev. DAVID THURSTON. Sermon, 2 Cor. ii. 16.

At Templeton, 25th ult. Rev.

CHARLES WELLINGTON. Sermon by Rev. Mr. Cushing of Waltham ; 1 Tim. v. 17.

## Obituary.

DIED at New Gloucester, Rev. SAMUEL FOXCROFT.

At Boston, 13th, inst. Rev. SAMUEL STILLMAN, D. D. aged 70, in the 43 year of his ministry.

At Stafford, Con. on the 16th ult. Rev. JOHN WILLARD, D. D. brother to the late President Willard.

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## DIFFERENCE BETWEEN KNOWLEDGE AND WISDOM.

KNOWLEDGE and wisdom, far from being one,  
Have oftimes no connexion. Knowledge resides  
In heads replete with thoughts of other men ;  
Wisdom in minds attentive to their own.  
Knowledge is proud that he has learnt so much ;  
Wisdom is humble that he knows no more.

COWPER.